

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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Price One Penny.

FAITH.

BY PRIEST THOMAS BROWN.

Much has been said about this great and important principle—Faith. It is the first principle of the Gospel. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. "Without faith it is impossible to please God." Again: It is "the substance of things hoped for," and "the evidence of things not seen." As I understand it, it is a firm belief of anything which is supported by evidence insufficient to make it knowledge, yet strong enough to warrant conviction. It is the primary motive or first moving principle of all action, mental or physical, virtuous or villanous, trivial or important. It enters into every phase of religious, political, and social life. It is the moving power of the Saints, and it will be the cause of the ultimate realization of their expectations. Nothing of importance has been or can be accomplished by man, independent of faith.

In infancy, the power of faith is seen strongly marked in the activity of the child; and as confidence increases in the infant mind, the actions and capabilities of childhood are extended; and throughout life faith maintains its potency over man as the primary cause of all he accomplishes. No child attempts to lisp the first syllable or take the first step unless supported by this principle. No youth pushes forth into this busy, bustling world, unmoved by faith in

his own ability and resources to accomplish his desires, and the cool calculating man of years and experience will not invest a dime in any enterprize in life without a firm conviction of its practicability and a faith in receiving rich returns. I cannot see that there has ever been anything accomplished by man or woman, either relative to the comparatively unimportant duties of every-day life, or the most brilliant and praiseworthy deeds that grace the page of history, unless prompted by faith in its feasibility.

Faith is an attribute of God—an eternal principle. By faith the worlds were formed. It existed prior to the creation of the universe and is destined to continue

*"While life and thought and being last,
Or immortality endures."*

Speaking philosophically rather than theologically, faith is not confined to men and women, but in a lower and primitive form promotes action even in the fowls of the air, the animals of the earth, and the insect creation. In the lower creation, however, faith is rather instinctive than based on reason, though doubtless, especially in the higher orders, instinct and reason are combined therein. The very continuation of the world is upon this principle; for, had our forefathers lacked it, they would have given up all exertion, and society would have dwindled away and become disorganized. It is a lack of

faith in themselves and the world that causes people to commit suicide, that thereby they may escape a state of things in which they have no confidence or hope.

History, sacred and profane, furnishes many instances of faith and its results, all tending to show the importance of faith and its beneficial results, when founded upon true principles and evidence, as well as the danger and ineffectiveness of a false faith. At one time the fate of the world apparently hung as it were upon the faith of one man; and had Noah been devoid of faith in God at the time he commanded him to build an ark, the probability, to all human appearance, is that the Lord would have destroyed him. But his faith was strong

in his God; consequently, he and seven others were saved.

Our cry to this generation, then, is, Have faith in your God, who is willing to save to the uttermost; and repent and observe the ordinances of his house, following in all his paths. Do not listen to the man or woman who would cry, "Away with it!" before investigating whether it is anything to his or her benefit or not; but have faith in the word of the Scripture that says, "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not." If you do this, you will be taking a wise course, and a course that will help you to gain an exaltation in the kingdom of our God.

THE CHOSEN VESSEL.

BY ELDER C. F. JONES.

As everything in creation is made more or less the servant or means of supplying the wants of others, so has the Creator of the universe made it obligatory on man to serve his fellow, especially in administering intelligence and the means of salvation unto him.

There have always been distinctions among mankind—namely, administrators and those who were administered to.

These have often been designated by the Prophets of God as honourable or dishonourable vessels, the former being appointed to supply, and the latter to receive; and by this means, as nutritive matter passes from one vessel to another in the body for the benefit of the entire system, so truth may be imparted for the improvement of all people, if there be no obstruction.

But alas! how often is it the case that man rejects position and blessings, by refusing to be what God requires. For it is his manner to call men and dispose of them according to their intelligence and capabilities. The man, therefore, who knows the least should be content to occupy the place where little is required; and if desirous to occupy a more advanced position, he should seek to qualify himself for it by faithfully improving his present one. A man that is not qualified to direct a hamlet is certainly not adapted to pre-

side over a kingdom. So also in the Church of Christ: he who is not governor of himself and family is not in a position to govern others. As in an irregular family there is discord and confusion, so in the Church, where there is not wisdom and good government, there may be seen similar effects. In view of this, the man of discerning mind will see the necessity of cheerfully submitting to that for which he is best suited; and if he would be something that he is not, he should improve every opportunity in trying to make himself what he would be, by humbly submitting to present requirements. The Son of the Great Eternal has said that he who humbleth himself shall be exalted, whilst he who exalteth himself shall be abased. How clear is this to him who scans the past! How many might we cite, who through humility have risen to position? But what tongue can tell the millions that have sunk to hell through assuming positions which were not theirs.

As the clay passes over the potter's wheel, and gradually becomes finer and more useful, so man, in passing over the wheel of time, should dispense with every evil propensity, and thus become more serviceable. As the clay in the hands of its user can be formed into one vessel after another more and more serviceable, so God can deal with the obedient. On the

other hand, as a dishonourable vessel in the hands of its maker is cast on one side, so the disobedient will be condemned: they will be "broken like a potter's vessel."

God has made it the business of some to be the ministers of others. Yet it does not appear that they have been what the world have expected (speaking of them externally). But this is by no means a correct method of ascertaining men's worth; for most admit that it is unwise to always judge by appearances. The finest diamond is often clothed with the meanest garb; the sweetest fruit is often found in the roughest shell; the warmest heart is often clothed with rags, and the noblest and most intellectual mind is often covered with the most deformed frame. Or, as the Prophet Joseph has wisely remarked, "It is not always the handsomest man that has the strongest mind." By reference to the potter, we find that it is not always the handsomest article that is the most honourable, but that which serves the best use. So likewise with men: it is not he who appears something that commands our great respect, but he who does something calculated to better our condition. Men should therefore be careful in passing judgment, and should seek to understand minds more than statues. How often have we seen that whilst one man looks upon the surface of things, another traces their moral depths. So likewise God looketh not so much at a man's visage as at his heart, and by that means is able to select such men to hold his power that will use it honourably and thus promote his glory.

If such had been the view taken of men of God in ages that have long rolled into eternity, what misery and death might have been saved! But history shows that every man who has appeared on the world's stage as a servant of the Great Eternal has been underrated, and his intentions misunderstood, because his appearances in looks, dress, and manners were ordinary. They failed to see that it was the mind that made the man, instead of outward show. In proof of this, we need only turn to sacred history and give one or two instances. The first may be seen in the life of Joseph, the eleventh son of Jacob, who from childhood received great promises. As he grew, the favour of the Lord was with him. His father had a particular regard for him, because of his unceasing devotion and the interest he

took in his welfare. This special attention roused the jealousy of his brethren; and when God gave him revelations touching the future position of himself and father's house, these only helped to create their hatred towards him. They could not conceive that he, their younger brother, nothing more apparently to them than themselves, should become wiser and stronger, and should occupy so important a position as to command their obedience. The right of God so to use him was not seen. They, therefore, cruelly treated him and banished him from home. But the Lord turned their evil deeds to good account, by causing him to be taken where He needed him and to become what He required him—namely, a ruler and saviour to his father's house.

God waits for no man when he purposes to move; and if men allow their passions to overcome their reason, they must be taught humility by severer means. Joseph had reasoned with his brethren, but to no effect. Their stubbornness, nevertheless, had to yield, and they were obliged to confess that he was a chosen vessel of the Lord to confer blessings on them.

In the second place, we see the blindness of the world—the Jews in particular—in the reception given to Jesus Christ. Most of the Prophets of God who had lived in previous ages had been privileged to look into the future and see many events that would transpire. Amongst these things seen and heard was the fact that God had reserved his Son to appear on earth in the meridian of time, to perform one of the mightiest of works. They had not only told the time, place, and circumstances of his birth, but had foretold his mission and the reception he should meet with. The same Prophets had described his second advent in majesty and power. But, that his first appearance should not be misunderstood, or, in other words, that his apparent humility should not lead the people astray, because of their aptness to judge by appearances, the Prophet Isaiah gave a clear description of him. He says—"He hath no form nor comeliness; and when we see him, there is no beauty that we should desire him," &c. Yet, notwithstanding the professed understanding of these things, he was rejected by the masses; and although of the tribe of Judah, whom he called his own, they turned him from their doors, and rejected

his profound teachings, because his appearance was not according to their standard. He was none the less the chosen vessel of God to the world—even the predicted Messiah: and although despised and rejected, he will again appear in mighty power, to receive, not like Joseph, obeisance from one small family, but the adoration of the whole of Adam's race.

Religious people professedly lament to this day the rash and unjust course taken by their forefathers in so hastily rejecting Christ, and they believe that a little pains and examination would have convinced them of his Divinity. But we may here enquire—Have the history of the past and the examples before them tended to modify their feelings and prepared them to give more mature judgment?

Twenty-nine years ago, when the character of the true God was not known, and when the boasted wisdom of the professed religious world failed to discover the means by which he could be approached, and when all their intelligence failed to procure them the consolation to know whether their conduct was such as to procure them a glorious hereafter, one was found of humble birth and obscure parentage, but of noble mind, who saw the means by which the required wisdom could be obtained—namely, by approaching the Divine Majesty in true faith and earnest prayer.

This personage was Joseph Smith. He sought and found the required solace, which not only made his own life happy, but which has brought comfort to many a domestic circle. He became the wisest among men, and by appointment held the right to command the attention of others. But his appearance was similar to the Prophets before him, which caused him to be rejected of most. The world ignorantly supposed that if God wanted such a person, he would have selected him from the so-called upper circles of society. But they could not see whose wisdom and right they questioned. They all admit that it would be unwise to put new wine into old bottles, lest they should break, and the wine perish; and that it would be a folly to put a piece of new cloth upon an old garment, lest the new should tear from the old, and the rent be made worse. So also God, who seeth the secrets of men's hearts, knew their hypocrisy and rottenness, and thereby knew the use they would make of his appointments and truths. He therefore imparted his truths to a true heart, knowing that they would be dispensed unsullied to the world; which was the case in the life of Joseph. And whatever may be the opinions of men respecting him, he was indeed the Prophet of the Most High—the chosen vessel of the Lord to convey spiritual intelligence and wisdom to the people living in this important age.

THE USE OF LITERATURE.

BY ELDER HENRY MORSE.

The Germans in the age of Tacitus were unacquainted with the use of letters; and the use of letters is the principal circumstance that distinguishes a civilized people from a herd of savages, incapable of knowledge or reflection. Without that artificial help, the human memory soon dissipates or corrupts the ideas entrusted to her charge; and the nobler faculties of the mind, no longer supplied with models or with materials, gradually forget their powers; the judgment becomes feeble and lethargic, and the imagination languid or irregular.

Fully to apprehend this important truth, let us attempt, in an improved society, to calculate the immense distance between

the man of learning and the illiterate peasant. The former, by reading and reflection, multiplies his own experience and lives in distant ages and remote countries, whilst the latter, rooted to a single spot and confined to a few years of existence, surpasses but very little his fellow-labourer, the ox, in the exercise of his mental faculties. The same remarks will apply to whole nations or communities as well as to individual cases.

How often have I been grieved, when in the meetings of the Saints, to see fine-looking, intelligent men and women stand up with the rest of the people, but not able to join in the song of praise, for want of knowing the words. Again, when I

have seen those persons at the fireside, unconcerned about these matters, making no effort whatever to obtain a knowledge of things past, present, and in the future, I have felt to urge them on to their duties and tell them the serious consequences of their not giving due attention to those things which would eventually elevate them in the scale of intelligent being.

Perhaps some will think that I exaggerate the importance of my subject. But this cannot be, if it be true that "knowledge is power," and that through it we shall be exalted in the kingdom of heaven.

Some persons, if they cannot make all the progress they want to at once, get tired and lose heart. I have seen

them in moments of perplexity throw down their books as though they would never make another effort in this direction again. Do such people know that "I can't do it" never did anything; 'I'll try' has worked wonders; and 'I will do it' has performed miracles?" This being the case, then, I would advise my brethren to try again and again, and to bear in mind the old saying, that "Rome was not built in a day." Realizing the truth of these things, let us not despair, but put our shoulders to the wheel; and, through the blessing of God and our own exertions, we can overcome every obstacle and be prepared for celestial society here and hereafter.

HISTORY OF JOSEPH SMITH.

(Continued from page 284.)

[June, 1843.]

Wednesday, 28th. We left Andover about eight o'clock; went to a little Grove at the head of Elleston Creek, where we stayed an hour to feed our animals. Reynolds said, "Now, we will go from here to the mouth of Rock River and take steamboat to Quincy." Markham said, "No; for we are prepared to travel, and will go on land."

Wilson and Reynolds both spoke and said, "No, by God, we won't; we will never go by Nauvoo alive;" and both drew their pistols on Markham, who turned round to Sheriff Campbell, of Lee County, saying, "When these men took Joseph a prisoner, they took his arms from him, even to his pocket-knife. They are now prisoners of yours, and I demand of you to take their arms from them, for that is according to law."

They refused to give them up, when the Sheriff was told, "If you cannot take the arms from them, there are men enough here, and you can summon a posse to do it; for it is plain to be seen that they are dangerous men."

Reynolds and Wilson then reluctantly gave up their arms to the Sheriff. The company then started, taking the middle road towards Nauvoo to within six miles of Monmouth, and stopped at a farm-

house, having travelled about forty miles; got there about sundown, and called for supper and lodging.

P. W. Conover laid down at the S. W. corner of the building outside the house. In about ten minutes, Reynolds and Wilson came out of the house with the son of the landlord. They talked for some time, and came to the conclusion to take the carriage horses, go to Monmouth, raise a mob, and come to the farmhouse in the night, seize Joseph, and convey him to the Mississippi river, and take him to Missouri, as they had a steamboat in readiness at the mouth of Rock River for that purpose.

After completing their plan of operations, Reynolds, Wilson, and the boy separated and went towards the stable. Conover, who had heard the plot unobserved, immediately rose and came to me, and told me what he had just heard.

I consulted with Cyrus Walker, the landlord, and Sheriff Campbell, who took Reynolds and Wilson into his custody, and put them in the upper room, placing a guard of two men at the door, with orders not to allow any man to pass in or out of the house, except the landlord, who, as soon as he was told of the attempt to get his son into difficulty, put a stop to his proceedings at once.

Some anxiety about so many strangers

and suspicious characters being in the City.

The *Neighbour* of this day has the following:—

"By the counsel and advice of President Hyrum Smith, Messrs. O. Hyde and G. J. Adams, who have been appointed to go on a mission to Russia, will deliver two addresses on the 4th July, upon the subject of our holy religion, for the benefit and edification not only of our own citizens, but also for strangers who may be pleased to visit our town on that day. The morning's address by Mr. Hyde, at half-past ten o'clock; and the afternoon's, by Mr. Adams, at two o'clock.

From the circumstances under which we are placed, this course is thought far more advisable for all who wish to be considered Saints to assemble for religious worship and collectively offer up our prayers to Almighty God for peace and prosperity to attend us as a people.

The giddy and unthinking will, no doubt, resort to public dinners, festivals, and perhaps to the ball-chamber, to spend their time and money to gratify their appetite and vanity; but no true-hearted Saint at this peculiar moment will do it.

At the close of each address a collection will be taken for the especial purpose of assisting to complete Elder Hyde's house, that he may be the sooner liberated to proceed on his important mission to St. Petersburg.

He who has money to spend on that day can spend it more to the glory of God in the above manner than after the custom and practice of the corrupt age in which we live.

It is hoped that the band and choir will favour us on that occasion.

The lectures will be delivered in the Grove, near the Temple, where seats are provided."

Thursday, 29th. Continued our journey this morning, leaving Monmouth on our left, and Oquaka five miles on our right; and after passing Monmouth about three miles, William Empey, Gilbert Rolfe, James Flack, and three others met us.

I called Flack to my side and told him not to injure Reynolds, whatever provocation he had previously received from him, as I had pledged myself to protect him, and requested Flack to bury his feelings against Reynolds.

Reynolds then got out of the stage, exchanged seats with one of the horsemen, and Flack and Reynolds rode by themselves about a quarter-of-a-mile, when

they again joined the company and rode together. The company continued to Henderson River, and took dinner at a farmhouse owned by Mr. Alanson Hagerman.

While staying at this farmhouse, General Wilson Law, and William Law, and about 60 men came up in several little squads. I walked out several rods to meet the company. William and Wilson Law jumped from their horses, and unitedly hugged and kissed me, when many tears of joy were shed.

I extract from the journal of Albert P. Rockwood, the acting Adjutant of the company, some of the movements of the company:—

"After breakfast at the tavern, on Thursday, 29th, had a few minutes deliberation. It was determined that those who had animals which were able to continue the pursuit, with a reasonable prospect of catching up, should follow at the full speed of their animals. Having heard that the posse had taken a westerly direction, as we believed, designing to cross the Mississippi at Oquaka Ferry, and so through Iowa to Missouri, raised an excitement, and most of us thought we were good for twelve miles an hour.

Several brethren swapped their worn-out animals for fresh ones; others bought; so that, in a few minutes, about two-thirds of the detachment were in swift pursuit.

On arriving near the farmhouse where the posse stayed last night, we learned that they had been gone about two hours. Then General Law said, 'Now, boys, comes the tug of war: every man and horse try your best;' and away we went with our blood at fighting heat.

By frequent enquiries we learned that we were gaining upon them. As we approached the river, we quickened our pace, which left some far in the rear.

At a watering-place, about three miles from the river, General Wilson Law and William Law, Elisha Everett, A. P. Rockwood, and two others took passage in a waggon. Having fresh animals, we left most of the detachment in the rear: yet brother Follet and from five to ten others were up with us, positively charged with fight.

While in the waggon, Wilson Law remarked, 'We must overhaul them before they can get on the ferry-boat to cross the river, and we must take the stand, that Joseph should not be taken over the river: therefore prepare yourselves for your best licks; for if Joseph goes into Missouri, they will kill him, and that will break us up, as

our property in Nauvoo will become useless or of no value,' &c., &c.

During the conversation we emerged from the timber and saw a small village on the bank of the river. We put our animals at their full speed and charged in with drawn swords, our guns and pistols cocked and primed, ready for attack.

Our sudden appearance and hostile movements caused much excitement in the village. General Law forced the contents of a bottle of spirits down his horse. Some of our horses fell to the ground as soon as we halted. All were foaming with sweat and nearly exhausted.

Some of the citizens refused to give us any information. Others declared, 'I have done nothing,' and expressed their fears and anxieties in various ways. I ran down to the river and down the beach, while William Law ran up, each in search of the ferry-boat, which happened to be on the other side. No tracks or other evidence could be found by us that any persons had passed the river this morning. Wilson Law was at this time making enquiries of the citizens.

Some of the horsemen rode on full speed through the village of Oquaka in search of the Prophet, while others left their exhausted horses standing or lying in the streets, and ran on foot.

As soon as William Law and myself returned to the waggon, we concluded that the posse, knowing that we were near by to rescue, had taken to the woods to secrete themselves or evade us; therefore brother Follet and such others as they came in were ordered to search the timbers. In a short time a wayfarer man reported he had seen a company passing down the river road below the village, whereupon all hands were ordered to the pursuit, and soon the village was clear of 'the destroying angels' (as they called us), and they were left to their own reflections and meditations on the strange scene. My opinion is that we were in the village from thirty to forty minutes, until we were all again on the trail.

Those who were in the rear of our detachment saw the posse who had Joseph travelling down the road. They crossed the prairie and arrived nearly an hour before the advance, who missed the trail about half-a-mile from the village, at the junction of the Monmouth and River Roads. On their arrival, Joseph sent a messenger back to notify us where he was, who met us about a mile from the place where he was stopping."

I consulted with my lawyers, and told them that Nauvoo was the nearest place where writs of Habeas Corpus could be heard and determined. They examined the subject and decided I was correct,

when we turned our steps towards Nauvoo, which gladdened my heart at the prospect of soon being in the midst of my friends again. I sent a messenger to inform the citizens of Nauvoo of the glad change; and I requested Conover to ride ahead to Mr. Michael Crane's, on Honey Creek, and call for supper for 100 men.

After dinner, we travelled about 15 miles. On arriving at Crane's, I jumped out of the buggy, and instead of going through the gate or climbing the fence, walked up and jumped over the fence without touching it. Mr. Crane ran out and embraced me, and bade me welcome.

A flock of turkeys and chickens were killed, and a substantial supper was provided for all; and the company feasted, sang, and had a happy time that night. I showed my sides to Mr. Crane and the company, which still continued black and blue from the bruises I had received from the pistols of Reynolds and Wilson, while riding from Inlet Grove to Dixon eight days ago.

"To the Recorder of the City of Nauvoo:—

We, your petitioners, Aldermen of said city, request you to notify the Marshal to call a special meeting of the City Council, at the Mayor's Court-room, this afternoon, at two o'clock.

GEO. A. SMITH, }
W. W. PHELPS, } Aldermen."
GEO. W. HARRIS, }

City Council accordingly met and passed "An ordinance concerning strangers and contagious diseases, and for other purposes," as follows:—

"Sec. 1. Be it ordained by the City Council of the City of Nauvoo, for the peace, benefit, good order, convenience, cleanliness, health and happiness of said city, agreeable to the Charter of the same, that the City Council, Marshal, Constables, and City Watch are hereby authorized, empowered, and required to require all strangers who shall be entering this city, or are already tarrying, or may hereafter be tarrying in said city, in a civil and respectful manner to give their names, former residence, for what intent they have entered or are tarrying in the city, and answer such other questions as the officer shall deem proper or necessary for the good order, health, or convenience of the said city; and for a failure or refusal on the part of strangers to give the desired information, or for giving false names or information, they shall be subject to the penalty of the ordinance

concerning vagrants and disorderly persons,' passed November 13, 1841.

Sec. 2. And be it further ordained that the aforesaid authorities of the said city are further authorized and empowered, and required to hail and take all persons found strolling about the city at night, after nine o'clock and before sunrise, and to confine them in ward for trial, according to the aforesaid 'Ordinance concerning vagrants and disorderly persons,' unless they give a good and satisfactory account of themselves, or offer a reasonable excuse for being thus caught out after nine o'clock.

Sec. 3. And be it further ordained that the aforesaid authorities are further authorized, empowered, and required to require all such persons as they may suspect, to give information whether they have recently had or have been exposed to any contagious disease or diseases from whence they come, under the same penalties as are annexed to the two preceding sections of this ordinance.

Sec. 4. And be it further ordained that

the aforesaid authorities are further authorized, empowered, and required to enter all hotels, or houses of public entertainment, and such other habitations as they may judge proper, and require the inmates to give immediate information of all persons residing in said hotel or habitation, and their business, occupation, or movements; and for a failure, non-compliance, or false information, their license shall be a forfeit; if it be a public-house, and they and the transient persons subject to the penalties of the three preceding sections.

Sec. 5. And be it further ordained that if any of the aforesaid officers shall refuse or neglect to do their duty as required by this ordinance, they shall be fined \$100, and be broke of office."

They also passed "An ordinance concerning confining or keeping animals in the city of Nauvoo;" also "An ordinance concerning bathing and swimming."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 7, 1859.

LOW MANNERISM, &c.—Through not properly understanding the practical and homely character of our religion, some have put on a low mannerism, adopted an unbecoming style, used *too common* language, treated *too familiarly* sacred things and sacred names, and made themselves generally *too much* at home in our public assemblies.

Now, while we desire to retain the healthful, vigorous, and homely character of our religion, we would preserve the Saints, and especially our public men, from a low mannerism. We would have them retain that fresh, youth-preserving, joyous spirit which the very nature of our religion infuses into its recipients like a continuous stream of life from the Eternal Source. We would have them preserve that spirit which so remarkably characterizes our people, and which seems to identify them with all that is childlike, joyous, homely, and free. But we would have them also manly, solid, reverential, and restrained from all that is unbecoming and wrong, while our Elders should be respectful in their manner when before a public audience, and courteous in their language and general discourse. We would have our preachers inspiring and unchained, and not too nice and nervously particular about words and correctness of style, nor desirous merely to please rather than to be bold and truthful; yet we would not have them wild in discourse, nor forgetful of what is due to their audience, nor to overlook the fact that they have assembled to perform the services of their Master, nor to be unbecoming in their manner and low in their language, nor at all given to the abominable habit of playing the clown on the stand and seasoning a speech with slang and out-of-the-way illustrations. We do not wish

our preachers to show on the platform an appearance like a model parson's black-gowned, white neck-tied, starched propriety in person and manner. Indeed, we would not have them parsonified at all. Yet we wish their general deportment and manner to be becoming, and we decidedly object to anything like buffoonery, odd and out-of-the-way conduct, and low mannerism generally.

We have a vague notion of hearing that some have gone so far into an illustration of homeliness as to make, prior to addressing their audience, quite original preparations as though they were preparing for manual labour or to enter into a more than spiritual warfare. We do not care about investigating such cases to know if they are other than fabulous, and are willing to believe that if ever such did take place, it was at some social meeting when the genial summer made everybody genial too, or when their audience had turned themselves into mobs and had commenced to address those who should have been speakers with arguments too solid and actions too demonstrative.

We all know that working men in the performance of their daily labour do fall into some interesting habits, and many a countryman believes in the potent virtue of spitting in the hands. We have no objection to such innocent habits in their proper place; and though we have heard of celebrated men passing through eccentric oratorical evolutions while delivering their master speeches in a dignified Parliament, we do not desire to see any of our preachers practise such celebrated antics.

We expect, and do not altogether dislike, in our one-family-like social meetings, to see the Saints brother-and-sisterified and boy-and-girlified: yet to forget what is due to common sense and propriety so far as to carry such freedom into *public* assemblies is very objectionable. Even members of one natural family observe decorum in a public assembly, where they have no right to take liberties. We think a fitting punishment for a man given to buffoonery would be to exhibit him, while it appears to us that the more fitting place for one given to slang or claptrap language would be on the stage of a show, rather than on our platforms,—or following the amusing occupation of a "cheap John," rather than the sacred calling of a minister of the Gospel. Doubtless, anything like such cases among our Elders are really what angels' visits are said to be—"few and far between;" and we certainly would have them as few and as far between as possible.

We are proud of the fact that our Elders and preachers are like the Prophets and most of the remarkable men of the world, from the plough, or from the keeping of flocks and herds, or from occupations like the reputed carpenter's son or the fishermen Apostles; but when they are properly illustrating their character, they are noble, and not common,—exalted, and not low. The robust working man, with his cheerful, simple manner,—with his homely, but neat attire, literally as well as figuratively, and his broad, sinewy, practical hand, is a man that any community might be proud of, either as a type of its rulers or preachers. Such a man will force respect in any character and in any sphere. Such men our Elders should be, and such doubtless they are, nearly without exception; and when any are less than this, we believe it is from mistaken notions. Moreover, while we glory in the fact that our religion is practical, homely, and vigorous, we couple it with all that is grand, dignified, and spiritual. Such we would have it represented, and we would have our Elders preachers, and members answering thereto. That which is not according to this is a perversion of "Mormonism" and the "Mormon" character.

A REMEMBRANCE TO THE EUROPEAN SAINTS.—We have again received communications from President Young and several of the Elders in Zion. An extract from

the President's we publish elsewhere, as also a letter from Elder H. Lunt, formerly a Missionary to England. Among the letters received are two from Elder F. D. Richards—one to ourselves, and the other to Elder E. W. Tullidge. It is unnecessary for us to refer to the long connection of Elder Franklin Richards with this Mission, and we are persuaded that the following affectionate remembrance of the European Saints, extracted from the letter to Elder Tullidge, will be as affectionately appreciated by those whom it concerns:—

"Perhaps you may have thought me remiss in writing or wanting of interest in the welfare of my friends or of the Mission in Europe, because I have not written oftener. But were you as conversant with the labours and considerations attendant upon our mountain experience of the last two or three years as you are with the labours of the Liverpool Office, it would relieve you of all apprehensions on that score, especially when considered how deep an interest some of the postmasters feel in getting a perusal of our letters. The grass may cease to grow—the flowing streams may cease to find their level, or ocean refuse to roll a wave; still I do not conceive how I can ever forget the prosperity of Zion's cause on that side the Atlantic which I have laboured so many years to nourish. The unnumbered kindnesses of the Saints to me, the numerous testimonies of the Holy Spirit while ministering to them, and their uniform readiness in responding to such measures and counsels as I was led to impart unto them has created a tie which I trust will never be broken, but grow stronger and stronger until the perfect day."

NOTICE TO CONTRIBUTORS.—We are occasionally receiving letters of enquiry from anxious contributors to know per letter whether their contributions have been received and are suitable, &c. We are also not unfrequently requested to put the effusions of some into the *Star*, the contributors generously granting us the privilege of making such improvements as will render them suitable for the *Star*, though some more modestly ask it as a "favour." Now, we beg to say that such enquiries are altogether unnecessary, and all such permissions or requests out of place. We cannot in the one case undertake to write to our contributors private letters, nor to insert things unsuitable, while we think that already sufficient evidence has been given of our disposition to lend a helping hand to talent.

CORRESPONDENCE.

AMERICA.—DESERET.

President's Office,
Great Salt Lake City,
March 10, 1859.

Elder A. Calkin.

Dear Brother,—So soon as the season will permit, we purpose sending several teams from here to Florence, U.T., to bring on a portion of the woollen machinery stored there. Your son will go with one of the teams. My mind does not as yet rest upon any one to send to your release from your present mission. If, previous to that period, any person should be selected to relieve you, such person will promptly appear in Liverpool with the proper credentials.

In relation to home matters, this city and our several settlements are quietly pursuing the customary routine of industrial occupations so far as the season will

permit, which is somewhat reluctant to bid adieu to frost and snow, thereby causing a temporary inaction in the conduct of much out-door business. The bulk of the army are at Camp Floyd passing the time as best they can—an army of observation, among so law-abiding a people, having but little to do except to attend drill, prepare and consume their rations, and hunt after deserters. There is a small detachment in Juab County with some Government stock, another in San Pete for the same purpose, one at the Sevier Bridge, and another near Chicken Creek, on the south route, to stop deserters; and Judge Cradlebaugh, who commenced holding court in Provo on the 8th inst., has one company of Infantry with him, professedly to serve as a lock-up in the absence of jails, when he well knew or should have known that the civil officers were all

sufficient for such duty, or at least that the troops should not be quartered around a court in a peaceful city until it had been demonstrated that the civil authorities were insufficient. But these things are most excellent tests of the patience and forbearance of the Saints, and are such as would not be quietly endured by any other people; and they are additional facts of clear proof that a standing army in time of peace in a republican government is more dangerous to the liberties of the people than to any foreign foe, and is a terrible and dangerous tax upon the prosperity of the country. Judge Cradlebaugh's charge to the Grand Jury partakes so much of the character of special pleading, testimony, and pre-judgment, and so little of the true nature of a charge, and is withal so obviously stuffed with venom without cause, that it will directly tend to defeat the oppressive and wicked results he had in view. In the midst of these matters, it is a constant consolation that the Lord rules, and that he will overrule all things for the perfection of his people.

Numbers 1 and 2 of Vol. XXI. of the *Star*—all we have received of the present Volume, are highly satisfactory; and I am much pleased with the improvements introduced and with the spirit with which the *Star* is conducted.

Your letter of Nov. 12th came to hand Jan. 2nd, enclosed to George Sims, and the information therein contained was very gratifying.

The changing circumstances which those who love the truth are called to pass through are trying some with the probable result that comparatively a few will depart for the world when the spring opens. But the majority manifest an increased confidence in the great Latter-day Work and steadfastness in the faith.

The general health of the people continues to be good; and the good and evil here, as elsewhere, are expediting the ushering in of the great day of peace.

Praying that the blessings of heaven may attend your labours, I remain, as ever, your brother in the Gospel,

BRIGHAM YOUNG.

edar City, Iron County,
Utah Territory, U.S.A.,
February 4, 1859.

Dear Brother Calkin,—Thinking that a few lines from an old friend in the

southern part of this Territory might not be uninteresting to you, I embrace the present opportunity of sketching down a few items in a brief manner.

Peace, plenty, and prosperity abound among the Saints in our mountain home, for which every heart should feel truly grateful to him from whom comes every good. But I am sorry to say that in many instances such seems not to be the case.

For the last six or nine months since the United States' Army has been in this Territory, there have not been very many meetings held, or much preaching by the authorities of the Church to the Saints, thus affording them an excellent opportunity to test their faith and to see if they would live their religion. Many have proved their sterling integrity, by setting a good example, by their acts of righteousness, and living as becometh Saints of the Most High, while, on the contrary, there are some who have not done so. There have a great many left this place during the last few months and gone to other settlements, and there are also a number more going in the spring to form a new settlement and make farms in Lower Beaver Valley, which is situated about 35 miles north-west of this city. A more propitious day for the speedy rolling forth of the kingdom of God with great power and might never before dawned upon us as a people, and every Saint of God who lives his religion will enjoy his Holy Spirit and rejoice to see the prophecies, both ancient and modern, being literally fulfilled.

The settlements on the Rio Virgin and Santa Clara are in a prosperous condition. The prospect for raising cotton and Chinese sugar-cane is good. A heavy crop of cotton of an excellent quality would have been gathered last season, but for some of the latest of it being nipped by the frost. I have molasses by me made from the sugar-cane, which is equal to the best golden syrup that I ever saw in the States.

The Iron Works are not in operation just now, but little has been done at them the past year. Our necessities for wrought iron have been in a great measure supplied by such an immense quantity of heavy-ironed waggons brought in by Uncle Sam the past year in hauling supplies for the army, many of which have been bought by our people at a

low price and worked up into ploughs, &c.

An effort will be made this spring to put in all the seed grain that we possibly can, in order to prepare for a day when bread will be prized more than gold.

Home manufacture is still the order of the day. The Saints are beginning to realize the benefit of raising sheep, and much more attention is now being paid to them than has been in days past. The winter has been unusually severe and cold the present season. Much snow has fallen and has been on the ground for the past two months; but it is now going, and the weather is moderating.

In conclusion, allow me to say to the Saints under your watchcare, with many of whom I formed a very happy acquaintance, when on my mission to England—May God bless you and bestow upon much of his Holy Spirit!

That God our Father will bless you and your Counsellors, and all the brethren who labour in connection with you, with health and strength, and the spirit and power of the holy Priesthood which you have received, is my prayer, in the name of Jesus. Amen.

HENRY LUNT.

AUSTRALIA.

Rose Bank, Hinton,
January 4, 1859.

President Calkin.

Dear Brother,—I have this day returned from Sydney, to which place I have been to attend a Conference held there on the 2nd January; and I have much pleasure in saying that I found a very good spirit prevailing among the Saints in that locality. The American Elders left here on the 10th June last, per *General Cushing*, which I presume you are aware of.

Elder Chantrill is President of South Australia Conference, where there are about 30 members. I like much the tenor of President Chantrill's letters. I think he is a man that will do good if he can.

Elder Somerville was President of Victoria Conference. He has left, contrary to counsel. When I reached Sydney, I was given to understand, by one of the Sydney brethren, to whom he (Elder Somerville) had written, that himself, Elder Johnson, of Salt Lake, and a

recently-baptised Saint had taken their passage for California.

Shortly after the late Presidency left, Elder Somerville wrote to me, expressing his wish to gather. Your *Star* of 8th May had just come to my hands. I wrote to him, expressing your views and the Prophet's instructions respecting the emigration of the Saints; and I have continued to labour with him since that time, showing him the necessity that existed for his remaining in his place till we should receive more information from the authorities in Zion, but, it would appear, without effect. In spite of all my counsel and advice, I find that he has left Victoria, and the Saints in that colony are in an entirely disorganized state. He has not even written me to acquaint me with his departure.

Elder James Pegg is President of the New South Wales Conferences; and, from my acquaintance with President Pegg, he appears to be a man that has the cause at heart, though he is troubled with a wife that I may say is a perfect devil, as her behaviour before me last Monday morning would abundantly testify.

Elder Cross is President of the Hunter River Conference.

The place of my residence is about 130 miles from Sydney. We have meetings in this locality every week at the following places—viz., at Elder Broadbent's, who is my First Counsellor, and resides at Maitland; at Elder Blackburn's, who is President of the Hunter River Branch, and resides at Morpeth; at brother Smith's, who has been ordained a Priest, and resides at Hinton; and at my residence at Rose Bank, where also the quarterly Conferences are held. We have also residing in this Branch Elder Joseph William Morris, formerly of the Birmingham Conference, whom I also believe to be a very good man.

You perhaps would ask what way the work is progressing in these lands. I am sorry at the present time that I cannot speak in favourable terms of it. For the last two years the work in this Conference has been nearly at a dead stand; and I believe it has been so, generally speaking, in every other part of these lands. Gold is the god of this people. To obtain it, no sacrifice is considered too great, nor toil too arduous; but the truth they will not have, though carried to their

doors. They seem as if they were wilfully blind, or entirely regardless of their future welfare; for although you manage to convince them of the truth, and they even confess that it is the truth, still they will not embrace it. Well, they must wait till their time comes; and if they will not obey the truth and be saved, they must remain in unbelief, and take the consequences. I still, however, am inclined to believe that there are some honest-hearted men and women in these lands who will eventually receive the truth; but their time is not yet come.

Elder Ellis informed me, when I was in Sydney, that he would have forwarded the book money home at the end of the three months, as directed; but he could not get a bill of exchange for less than £5; and there had not yet been that amount of books sold since the American Elders left.

I do not know of anything more of importance at this time to communicate, and will therefore conclude this letter by praying that the Spirit of God may continually rest upon you, to enlighten your understanding, so that you may at all times be enabled to counsel and instruct in righteousness, and expressing myself ever ready to receive such counsel and instruction from time to time, as you may see fit to advance, and desiring also your prayers for my prosperity and the success of the cause of God in these lands.

I remain your brother and fellow-servant in the cause of truth,

THOMAS FORD.

FRENCH MISSION.

30, Aquila Road, St. Heliers, Jersey,
April 5, 1859.

President A. Calkin.

Dear Brother,—I take pleasure in giving you a brief report of the condition and prospects of my field of labour.

The Channel Islands Conference came off on Sunday last, 3rd inst. Your instructions of March 22nd have been attended to, with other items of business for the good of the work of the Lord in this Conference. I am happy to inform you that we had an excellent time together. Several of the brethren spoke during the day, while the Spirit of the Lord rested upon us, which made our hearts rejoice.

Owing to various causes, our finances

are a shade lower this quarter. The Jersey fishermen's harvest (the oyster season) is almost a failure. We must feel the effects of it for a long time to come. We have had a visit from the monster Death lately. Brother George Allen, an Elder in St. Heliers Branch, died on the 24th March. He was one of the few who gave his little portion regularly to help on the work. "Peace to his ashes!"

Baptisms are very rare. Our meetings are generally good, and a few strangers attend occasionally. I am sorry to say we have been obliged to sever some from the Church; but it was absolutely necessary to do so for the honour of the Church and to show the purity of her laws, that all men may know we do not countenance iniquity.

Poverty, sin, and death combined have somewhat retarded our progress; but I feel thankful that God has sustained us, and we have not lost an inch of ground. The Conference is in as healthy a condition as I have ever seen it.

The few Saints in Paris have been much blessed by the visit of brother Woodard. I send them extracts from the *Star* and *Journal*, translated into French, (the Special Council Minutes, &c., &c.) which is a great blessing to them. I also learn that President Budge has written to them, through Elder Francis, which is a consolation to them in their lonely condition. There are a few good Saints in France; but they are in very peculiar circumstances. We need not expect the work to prosper until some faithful man can be stationed there, and that would be impossible at the present time.

I feel well myself, and am blessed of the Lord from day to day. With sincere desire for your prosperity and also of the work universally, I am, as ever, your servant in the course of truth,

M. BARNES.

ENGLAND.—NORWICH PASTORATE.

Wellington Street, Bedford,
April 4, 1859.

President Calkin.

Dear Brother,—I embrace this opportunity to give you a brief account of the work in the Norwich Pastorate, which I am pleased to inform you is moving steadily along; and although we are not

baptising many, yet we occasionally have to attend to that ordinance.

In some places quite a number of strangers attend our meetings and appear to be interested in our doctrines. The brethren holding the Priesthood are united and manifest a determination to carry out the counsels of those whom God has been pleased to place over them to counsel and instruct them in his kingdom on the earth.

The Saints, generally speaking, are alive to their interests in the kingdom of God, and manifest a greater desire than I ever saw them to economize their means in order that they may emancipate themselves from Babylon and gather with the Saints of God to the valleys of the mountains, or elsewhere, as the Lord may direct them by his servants.

We have been much blessed and cheered by the visit of President J. D. Ross to this Pastorate, and perhaps none more so than myself, having had many years of acquaintance with him.

I am also pleased to say that I am not aware that there is a jar or discord in the whole Pastorate at the present time; but all appear to be doing their best to keep the commandments of God.

Our financial matters are before you; consequently, it is not necessary for me to say anything about them, as you no doubt will compare them with former quarters.

I ask God in his infinite mercy to bless you and preserve your life long on the earth, that you may be a blessing unto thousands yet unborn in his kingdom.

Yours truly,

WILLIAM BAYLISS.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 274.)

(From the *Times and Seasons*, May 1, 1843.)

"To the Editor of the *Times and Seasons*."

On the 16th of April last, a respectable merchant, by the name of Robert Wiley, commenced digging in a large mound near this place: he excavated to the depth of ten feet and came to rock. About that time the rain began to fall, and he abandoned the work. On the 23rd, he and quite a number of the citizens, with myself, repaired to the mound; and after making ample opening, we found plenty of rock, the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes; also human bones, that appeared as though they had been burned; and near the cephalon a bundle was found, that consisted of *six plates of brass*, of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps. The rings and clasps appeared to be of iron very much oxidated. The plates appeared first to be copper, and had the appearance of being covered with characters. It was agreed by the company that I should cleanse the plates. Accordingly I took them to my house, washed them with soap and water and a woollen cloth; but, finding them not yet cleansed, I treated them with dilute sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics, that none as yet have been able to read. Wishing

that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give it an insertion in your excellent paper; for we all feel anxious to know the true meaning of the plates, and publishing the facts might lead to the true translation. They were found, I judged, more than twelve feet below the surface of the top of the mound. I am, most respectfully, a citizen of Kinderhook.

W. P. HARRIS, M.D."

"We, the citizens of Kinderhook, whose names are annexed, do certify and declare that on the 23rd April, 1843, while excavating a large mound in this vicinity, Mr. R. Wiley took from said mound *six brass plates*, of a bell shape, covered with ancient characters. Said plates were very much oxidated. The bands and rings on said plates mouldered into dust on a slight pressure. The above-described plates we have handed to Mr. Sharp for the purpose of taking them to Nauvoo.

ROBERT WILEY,	W. P. HARRIS.
G. W. F. WARD,	W. LONGNECKER,
FAYETTE GRUBB,	IRA S. CURTIS,
GEO. DECKENSON,	W. FUGATE."
J. R. SHARP,	

(From the *Quincy Whig*.)

"A Mr. J. Roberts, from Pike County, called upon us last Monday, with a written description of a discovery which was recently

made near Kinderhook, in that county. We have not room for his communication at length, and will give so much of a summary of it as will enable the reader to form a pretty correct opinion of the discovery made. It appeared that a young man by the name of Wiley, a resident in Kinderhook, dreamed three nights in succession that in a certain mound in the vicinity there were treasures concealed. Impressed with the strange occurrence of dreaming the same dream three nights in succession, he came to the conclusion, to satisfy his mind, of digging into the mound. For fear of being laughed at, if he made others acquainted with his design, he went by himself and laboured diligently one day in pursuit of the supposed treasure, by sinking a hole in the centre of the mound. Finding it quite laborious, he invited others to assist him. Finally, a company of ten or twelve repaired to the mound and assisted in digging out the shaft commenced by Wiley. After penetrating the mound about eleven feet, they came to a bed of limestone that had been subjected to the action of fire. They removed the stones, which were small and easy to handle, to the depth of two feet more, when they found SIX BRASS PLATES, secured and fastened together by two iron wires, but which were so decayed that they readily crumbled to dust upon being handled. The plates were so completely covered with rust as almost to obliterate the characters inscribed upon them; but, after undergoing a chemical process, the inscriptions were brought out plain and distinct. There were six plates, four inches in length, one inch and three-quarters wide at the top, and two inches and three-quarters wide at the bottom, flaring out to points. There are four lines of characters or hieroglyphics on each. On one side of the plates are parallel lines running lengthwise. A few of the characters resemble, in their form, the Roman capitals of our alphabet. For instance, the capitals B and X appear very distinct. In addition, there are rude representations of three human heads on one of the plates, the largest in the middle. From this head proceeds marks or rays, resembling those which usually surround the head of Christ in the pictorial representations of his person. There are also figures of two trees with branches,

one under each of the two small heads, both leaning a little to the right. One of the plates has on it the figure of a large head, by itself, with two ~~eyes~~ pointing directly to it. By whom these plates were deposited there must ever remain a secret, unless some one skilled in deciphering hieroglyphics may be found to unravel the mystery. Some pretend to say that Smith, the Mormon leader, has the ability to read them. If he has, he will confer a great favour on the public by removing the mystery which hangs over them. We learn there was a Mormon present when the plates were found, who, it is said, leaped for joy at the discovery, and remarked that it would go to prove the authenticity of the Book of Mormon, which it undoubtedly will. In the place where these plates were deposited were also found human bones in the last stage of decomposition; also some braid, which was at first supposed to be human hair, but on close examination proved to be grass, probably used as a covering for the bodies deposited there. This was also in the last stage of decay. There were but few bones found in the mound; and it is believed that it was but the burial-place of a small number—perhaps of a person or a family of distinction in ages long gone by, and that these plates contain the history of the times or of a people that existed far, far beyond the memory of the present race. But we will not conjecture anything about this wonderful discovery, as it is one which the plates alone can reveal. On each side of this mound in which this discovery was made, was a mound, on one of which is a tree growing that measures two feet and a half in diameter, near the ground, showing the great antiquity of the mounds and of course all that is buried within them. These mounds, like others that are found scattered all over the Mississippi valley, are in the form of a sugar loaf. The plates above alluded to were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet. The public curiosity is greatly excited; and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living."

(To be continued.)

NO IRON AMONG EGYPTIANS.—It is mentioned as a singular fact, by a scientific writer, that, while executing the most wonderful works—such as statues fifty-four feet in height, and weighing about eight hundred tons, formed of a single block of granite—the Egyptians were unacquainted with the use of iron. No iron has been discovered in their tombs, or incorporated with any of their works. But tools of bronze, hardened by some process with which we are now unacquainted, have been found; also swords of the same material, finely tempered, have been found near Thebes. The huge pieces of stone used in building are frequently found to be connected by wooden clamps.